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CH 502 Church History II

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CH 502
CHURCH HISTORY II

Spring Semester 2004
ATS Florida
Thursday 6:15-9:00 p.m.
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PURPOSE/DESCRIPTION

This course is an introduction to the development of Christianity from the Reformation to the modern period. Emphasis is placed on the central historical figures, movements, and theological issues, with attention given to their importance for Christian ministry today.

COURSE OBJECTIVES (See addendum)

SCHEDULE/OUTLINE

Part I. The 16th Century Reformations

Thr Feb 12 NO CLASS

Thr Feb 19 The History of Christianity Video Overview (Sessions 3-6)

Thr Feb 26 Martin Luther and German Reform

Reading: Story, 6-45

Reflection Paper Options:

Luther, "Christian Nobility," *Three Treatises*, 1-112

Thr Mar 04 Zwingli in Zurich and the Radical Reformers
The Marburg Colloquy: Eucharistic Theology and Worship ***Drama***

Reading: Story, 46-60, [86-109]

Reflection Paper Options:

Zwingli, "Lord's Supper,"

Bromiley, *Zwingli & Bullinger*, 176-238

Hutter, *Brotherly Faithfulness*, 5-101 or 103-83

Video Option: "*The Radicals*"

Thr Mar 11 John Calvin, His *Institutes*, and Calvinism
Anglicanism and the English *Via Media*

Reading: Story, 61-85

Reflection Paper Options:

Calvin, *Instructions in Faith*

Thompson, *Liturgies of the Western Church*, 227-84

Taylor, *Holy Living*, 109-88

Video Option: "*A Man for All Seasons*"

Thr	Mar 18	New Catholic Orders and Tridentine Reform	<i>Discussion</i>
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Reading: Story, 110-24
Discussion Reading:
 Teresa, *Let Nothing Disturb You* (ed. Kirvan)
Reflection Paper Options:
 Ignatius of Loyola, *Spiritual Exercises*
 Teresa of Avila, *Interior Castle*
 Zagano, *Woman to Woman*, 36-69

Part II. The Church in Ages of Revolution and Reason

Thr	Mar 25	The Aftermath of Reform and the Rise of Puritanism <i>Acts of Sedition</i>	<i>Drama</i>
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Reading: Story, 132-63, [164-78], 196-204
Reflection Paper Options:
 Richard Baxter, *The Reformed Pastor*
 John Bunyan, *The Pilgrim's Progress*
 John Locke, *The Reasonableness of Christianity*

SPRING READING WEEK

Thr	Apr 08	Protestant Scholasticism and the Enlightenment Pietism and Evangelicalism "Her Own Story"	<i>Discussion</i>
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Reading: Story, 179-195, 205-16
Discussion Reading:
 Chilcote, *Her Own Story*
Reflection Paper Options:
 P. J. Spener, *Pia Desideria*
 John Wesley, *Sermons* (any three)
 Whaling, *J. & C. Wesley*, 77-171, or 175-295, or 299-377

Thr	Apr 15	Reform and Renewal Church History Quiz The Roots of American Christianity	Quiz
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Reading: Story, 217-50, [262-81]
Reflection Paper Options:
 Ruether & Keller, *In Our Own Voices*
 (any *one* of chapters 1 2, 4, *or* 5)
 Video Option: “*Wrestling With God*” (A. Campbell)

Part III. A Truly Global Christianity

Thr	Apr 22	The Enigmatic 19 th Century The Birth of Global Mission The Rise of Classical Liberalism	
		Reading: [Story 1, 379-411], Story, 282-320 <i>Reflection Paper Options:</i> Ngugi, <i>The River Between</i> Video Option: “ <i>The Mission</i> ” F. Schleiermacher, <i>On Religion, First Speech</i> (1-25, <u>or Third Speech</u> (119-46), <u>or Fifth Speech</u> (210-65) Zagano, <i>Woman to Woman</i> , 70-107	
Thr	Apr 29	The Social Gospel Movement Slaves and Women in the Social Conscience	
		Reading: Story, 250-61 <i>Reflection Paper Options:</i> Howard Thurman, <i>Deep River</i> Ruether & Keller, <i>In Our Own Voices</i> (any <i>one</i> of chapters 6, 7, 8 or 10)	
Thr	May 06	The Dawn of the 20 th Century Dietrich Bonhoeffer and the Cost of Discipleship Christian Apologetics	<i>Discussion</i>
		Reading: Story, 330-37, 360-87 <i>Discussion Reading:</i> Bonhoeffer, <i>Life Together</i> <i>Reflection Paper Options:</i> C. S. Lewis, <i>The Case for Christianity</i> M. L. King, Jr., <i>Why We Can’t Wait</i> Video Option: “ <i>Shadowlands</i> ”	
Thr	May 13	The Ecumenical Century Global Christianity and Its Challenges Signs of Renewal and Hope	
		Reading: Story, 321-22, 338-59, 388-97 <i>Reflection Paper Options:</i> Dorothy Day, <i>Loaves and Fishes</i> Henri Nouwen, <i>The Road to Peace</i> Video Option: “ <i>Entertaining Angels</i> ”	
Thr	May 20	Global Church History Quiz Final Projects - A Celebration Closing Eucharist	Quiz

RESOURCES

Required Texts:

Justo Gonzalez, *The Story of Christianity*, Volume 2 (Story)
Teresa of Avila, *Let Nothing Disturb You*
Paul Chilcote, *Her Own Story*
Dietrich Bonhoeffer, *Life Together*

Supplemental Texts (in order of appearance):

Martin Luther, *Three Treatises*
G. W. Bromiley, ed., *Zwingli and Bullinger*
Jakob Hutter, *Brotherly Faithfulness*
John Calvin, *Instructions in Faith*
Bard Thompson, ed., *Liturgies of the Western Church*
Jeremy Taylor, *Holy Living*
Ignatius of Loyola, *The Spiritual Exercises*
Teresa of Avila, *Interior Castle*
P. Zagano, *Woman to Woman*
Richard Baxter, *The Reformed Pastor*
John Bunyan, *The Pilgrim's Progress*
John Locke, *The Reasonableness of Christianity*
Phillip J. Spener, *Pia Desideria*
John Wesley, *Sermons*
Frank Whaling, ed., *John & Charles Wesley*
R. Ruether & R. Keller, eds., *In Our Own Voices*
Ngugi Wa Thiong'o, *The River Between*
Friedrich Schleiermacher, *On Religion*
Howard Thurman, *Deep River*
C. S. Lewis, *The Case for Christianity*
Martin L. King, Jr., *Why We Can't Wait*
Dorothy Day, *Loaves and Fishes*
Henri Nouwen, *The Road to Peace*

Reference Works on Reserve:

Carol Lee Flinders, *Enduring Grace: Living Portraits of Seven Women Mystics*
K. S. Latourette, *A History of Christianity*
J. Lynch, *The Medieval Church*
Alistar McGrath, *Reformation Thought: An Introduction*
Williston Walker, *A History of the Christian Church*
Merry Wiesner, *Women and Gender in Early Modern Europe*

REQUIREMENTS AND EVALUATION

1. General Class Participation (10%). Your lively and informed participation in all class activities is valuable for you and contributes to the edification of all. Active involvement in class will be taken into account in determining final grades. There are three formal discussions scheduled in the syllabus.

Thr, Mar 18 Teresa, *Let Nothing Disturb You*

Thr, Apr 08 Chilcote, *Her Own Story*

Thr, May 06 Bonhoeffer, *Life Together*

It is important that you read, study, and inwardly digest the assigned discussion readings for these sessions. Come to the discussion with your own one page set of questions and/or observations, to be turned in following discussion. Sometimes these discussions will take place in small groups; sometimes within the context of the entire class.

2. Reflection Papers (40%). Each student is required to write/complete *two* Reflection Papers/Projects, from any two Parts of the course. Each assignment is due on the day indicated in the syllabus. No exceptions! There are many options, including participation in dramatic presentations. Lots of choices!! Each assignment is worth 20% of your final grade. The manners in which you may complete these options include:

1. *Reflection Paper*. In the syllabus you will note "Reflection Options." The many options are either selections of primary historical texts or videos. The Reflection Paper is essentially a 5-6 page (typed and double-spaced) historical/textual analysis of a "reading/video viewing" from these listings (or any other approved by the instructor). A "Guideline" for this exercise will be distributed on the first day of class.

2. *Creative Reflection*. Some of you may have a creative bent which you would like to exercise. Therefore, you may choose to do some sort of creative reflection on any one, but no more than one of these assignments. The dramas are considered to be creative exercises, so you cannot participate in more than one of the three dramatic options. "Creative reflection," however, is a term that covers a multitude of possibilities! You may wish to submit poetry, artwork, dramas, multi-media presentations of slides and/or music, liturgical items, etc., etc. The only stipulation associated with this option is that:

- A) you submit an "Abstract" of the text upon which you are reflecting (see Reflection Paper Guidelines), and

- B) you include a concise narrative in two pages, describing your project and its meaning in light of the text.

3. *History Comes to Life Drama*. You may choose to participate in a small group re-enactment of an important "historical" event or historical drama. There are two such opportunities (which may also require a reflective component):

- A) Thr, Mar 04 *The Marburg Colloquy*

- B) Thr, Mar 25 *Acts of Sedition*

4. *Individual Options*. Any other creative options can be explored in consultation with the instructor. You may wish to prepare a biographical "first person" presentation or a "traditional" lecture/presentation on a topic of interest. Feel free to broach your own ideas!

3. Quizzes (20%). There will be two objective quizzes that cover the material of each Part of the course. Each quiz will be valued at 10% of the final grade and will be administered:

Thr, Apr 15	Reform and Renewal Church History Quiz	Covering Story, 6-216
Thr, May 20	Global Church History Quiz	Covering Story, 217-397

4. Final Practical Project (30%). The final component of the course is a practical project, due no later than Thursday, May 20. The purpose of this project is to translate your learning from the course into something that is relevant and pertinent to your ministry. The project can take many forms. You may wish to focus on a particular figure, event, or theme. You may wish to prepare a broad survey of an era or period. Whatever the focus of the project, the point is to bring the treasures of the past to life in your own contextual setting, to help the people you are called to serve fall in love with their story!

GRADING AND EVALUATION

Grading is based upon the following narrative criteria:

- A Exceptional work: surpassing, markedly outstanding achievement of course objectives
- B Good work: strong, significant achievement of course objectives
- C Acceptable work: basic, essential achievement of course objectives
- D Marginal work: inadequate, minimal achievement of course objectives
- E Unacceptable work: failure to achieve course objectives

Also note the catalog policy regarding application for "Incomplete" work (p. 29).

To use Kierkegaard's words, "a concluding unscientific postscript." I request that you pay special attention to those sections of the Student Handbook dealing with standards of conduct. These are important to the integrity of our community and the high ethical standards we expect of those who are preparing for Christian ministry. Abuse of these policies will be handled accordingly. In addition to these standards, it is important for you to realize that due dates will be strictly enforced, both for your good and for mine. If you encounter difficulties in the ordering of your tasks and responsibilities, the critical key is "talk to me!" In most cases you will find me extremely empathetic and supportive. I want to help you learn and progress toward your goals related to ministry. If you don't communicate your need for an "extension" before a due date, I have no recourse but to penalize you for late work. Please, talk to me!

Remembering. . .
constitutes the primary vocation of
the church.
Remembering is the chief activity of
Christians,
for remembering involves action
guided and empowered by the Holy
Spirit.
Remembering is a mode of worship
which impels the worshiper
to represent Christ in the world
as the agent of justice and love.

(John E. Booty)

*Prepare to meet some fabulous mentors in the faith
as we make our journey together!*

COURSE OBJECTIVES ADDENDUM

A. GENERAL LEARNING GOALS:

1. To understand and appreciate the Christian tradition so the student recognizes that our generation lives on the growing edge of a vast Christian heritage.
2. To grasp the normative historical expressions of the church that defined its community and mission, with applications to Christian ministry today.
3. To acquire basic factual knowledge of the persons, places, dates, events, and movements that shaped the history of the Christian Church.
4. To comprehend the issues that motivated the Church to develop its beliefs, practices, and structures and to grasp why, from time to time, the Church modified them.
5. To understand the evolution of Christian doctrine with respect to Scripture and tradition and to learn to discern between form and content.
6. To appreciate the importance of primary sources in their original contexts and the nature and effects of historical interpretation.
7. To view the Church's present ministry in the light of the prior beliefs and actions of the Christian community.
8. To evaluate one's Christian vocation in the light of the Christian tradition.
9. To gain insight into the nature and practice of Christian ministry.
10. To acquire insight into the multi-ethnic and cross-cultural nature of ministry.
11. To participate in the task of developing capable and effective Christian ministry and leadership for the contemporary church which will maintain its faithfulness to its vital heritage.
12. To locate the historical discipline within the broad spectrum of theological studies and develop sensitivities to the interrelationship of the biblical, historical, theological, and pastoral disciplines.

B. SPECIFIC LEARNING GOALS:

1. To identify the key historical periods of the Reformation and Post-Reformation eras.
2. To understand the major Reformation traditions—Lutheran, Anabaptist, Reformed, and Anglican—and their theologians, especially in terms of faithfulness to the teachings of Scripture, the nature of the church, the sacraments, and soteriology.
3. To grasp the significant issues pertaining to salvation in the Protestant Reformation and understand the issues relating to Roman Catholicism.
4. To understand the Roman Catholic response to the Protestant Reformation, particularly the Council of Trent.
5. To recognize and evaluate the major issues involved in the church's ministries within the Christian community and its efforts to relate to the social and political structures of the modern world, remaining attentive to the insights of the humanities.
6. To explore the eighteenth-century Enlightenment's impact on the church.
7. To articulate the Puritan, Pietist, and Methodist traditions, and to develop an increased awareness of the significant contributions of Wesleyanism to the broader church.
8. To demonstrate an understanding of the First and Second Great Awakenings.
9. To understand the cultural and theological context of historical criticism and its effect on the nature and authority of Scripture.
10. To reflect on the problems and possibilities of church/state relations during this period.
11. To explore the interaction between church and culture, as the leading theologians developed their theologies, and with attention to the interaction of Western Christianity with non-Western theological traditions and cultural expressions of Christianity.
12. To survey the major religious cults, with a view to the students' future ministries in evangelism, nurture, and leadership.
13. To trace the rise of modern missions and how Christianity became a global religion.